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Zion's Herald.

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THE CURRENT ISSUE.

Our readers will note certain changes in the make-up of the first page this week, the new departments affording a wider variety of reading matter.

The vigorous and scholarly article by Professor C. J. Little, of Syracuse University, on "Some Unfulfilled Prophecies," will find hosts of interested readers.

On page 2, Bishop Mallalieu talks to the point about "Numerical Methodism in New England." Hon. Neal Dow propounds the question, "What can be done about it?" and then proceeds to reply to it in his usual forcible style. "A New Institute of Sacred Literature" is described by Rev. John Alfred Faulkner. The president of "Albuquerque College," Rev. C. I. Morris, shows the possibilities and presents the plan of a new school of learning in New Mexico. As one who is thoroughly conversant with its needs and necessities, Rev. W. H. Oldham appeals to American Methodists to aid the "Malaya Mission." Rev. Dr. W. A. Spencer gives pertinent ideas upon how to "Help New England Conference."

A Great Opportunity" is that of studying the life of Christ according to Luke for the year 1890, upon which Dr. J. E. C. Sawyer gives valuable suggestions as to courses of reading in connection with the lessons. Rev. W. H. Meredith relates the circumstances of the death of that devoted young missionary in Africa, Miss Stella Withey, who went "From Lyon to Glory by Way of the Dark Continent."

Rev. Arthur John Lockhart, the poet-preacher of East Malone, provides for the family page some of his best and most thoughtful verses under the title "Finale." The saintly Dr. Frederick Merrick has a tender, thoughtful paper on, "He Brought Him to Jesus." For the girl readers a story by Kate Summers Gates is reprinted from "Our Youth," and Mrs. Bee tells the little people "How Estelle Ran Away."

The Outlook.

Trouble in Spain.

The critical illness, last week, of the infant King, Alfonso XIII (whose birth occurred May 17, 1886), and the resignation of Senor Sagasta, who has held the premiership since the death of the late king, excited serious alarm among a people where a change of government has been felt for some time to be imminent and inevitable. The firmness of the Queen Regent in continuing the ministry in power and providing for the immediate succession of his eldest sister Mercedes in case of the King's death, together with the prudence of the Spanish republican leaders, postponed the crisis. Alfonso will doubtless recover, but though he will never probably sit upon the throne of Spain, the discontent of the army and civil service may for a few years be held in check.

A New Museum.

The importance of the new Semitic Museum, to be established at Harvard University by the liberality of Mr. Jacob H. Schiff, of New York, can scarcely be exaggerated. It is said that no such museum exists in the world. And yet the ruins of the ancient Semitic civilizations are constantly yielding relics of highest value to archaeological students, which either drift into collections where they are, to all intents and purposes, lost or overshadowed, or are retained by private persons. Mr. Schiff's gift will provide a nucleus which will naturally attract similar objects from the East, and which in due time will be classified and arranged, and used to illustrate instruction, besides affording opportunity for original investigation, in this interesting branch of inquiry. The Peabody Museum will offer temporary quarters to the new collection.

Portugal Backs Down.

The threatened rupture between England and Portugal has been averted for the present by the back-down of the weaker power. The Lisbon government consents to recall its forces—officials and expeditions of every kind—from Mashonaland and from the banks of the Shire beyond its confluence with the Ruo, and south of the Zambesi. In retiring, however, from the disputed territory, Portugal expressly declares that she succumbs to superior force and does not yield her rights. It is certainly an open question whether she has any rights in the regions named. At all events, she has permitted British traders and missionaries, to the exclusion of all other whites, to occupy the Shire highlands and ply steamers on Lake Nyassa without putting forward a word of protest or filing a single claim. For nearly twelve years the British African Lakes Company have raised coffee and carried on trade along the Shire River and the banks of Nyassa, carefully abstaining from the sale of liquor and firearms to the natives, and lending their aid to the Scotch missions; and it was certainly a cause for surprise and indignation when one of its steamers was seized and the British flag was hauled down by Portuguese officials; and when Major Serpa Pinto opened fire with Gatling guns upon the Makololos on the lower Shire merely because their chiefs hoisted the British flag over their "royal hats." When it is remembered that the world owes its knowledge of the Makololos to Livingstone, and that it is the descendants of his old followers who settled on the Shire, it will be seen that England has certainly cause for resentment. Says the New York Sun:—

The sympathies of a large part of the

world are certainly with the handful of British subjects who followed Livingstone's footsteps into the region he discovered, and legitimately acquired large interests there, years and years before Portugal made any sign that she knew or cared anything about the country she is now trying to bring under her blighting influence. It must be admitted, however, even by the British themselves, that their government is a trifle tardy in asserting its intention to safeguard the interests its subjects have acquired."

The Status in Brazil.

Though "the republic" has been proclaimed in Brazil, in strictness it does not yet exist. The monarchy has been expelled; the republic has not yet taken its place. The present government is military, provisional—a dictatorship. Its leader and his associates were not chosen by the people, and are responsible to no law. Their acts, therefore, however commendable—such as universal suffrage, and the separation of Church and State—are really arbitrary, depending for their enforcement upon military power and not upon the expressed will of the people. No republican institution has yet been developed. The people as yet have had no voice. Until their representatives shall meet and adopt a constitution and elect their own officers, the government in Brazil, however temperately and wisely administered, must be regarded as transitional, a political make-shift, not capable of diplomatic recognition. The postponement of the meeting of the constitutional convention for nearly a year appears to us an unnecessary and dangerous prolongation of the exercise of irresponsible power on the part of the revolutionary leaders.

A Wonderful Structure.

The new Firth railroad bridge, at Queensferry, near Edinburgh, begun seven years ago, is now completed, and surpasses every other viaduct in the world. The superstructure is of Siemens Marten steel, and about 53,000 tons of metal were used in its construction. The total length is nearly one mile and five-eighths. The bridge is built on the cantilever principle, which was adopted after the Tay disaster rendered doubtful the suspension plan. There are three main piers, consisting each of four masonry columns 49 feet in diameter, which rest either on the rock or on bowlder clay 91 feet below the level of high water, and support the enormous weight of the double cantilevers and the heavily-loaded trains. Two of the spans are 1,710 feet in length. For 500 feet in the centre of these there is room for vessels carrying masts 150 feet high to pass; while the extreme height of the structure is 361 feet—about the height of the cross on St. Paul's, London. The North British Railway system, with its allies, by the completion of this structure, will easily control the north Scotland traffic.

Will She Float?

There has been a prolonged controversy over the plans of the new battle ship "Texas," which is under construction at the Norfolk Navy Yard. The opinion has been expressed by experts that, if finished and equipped in accordance with the specifications (which were purchased in England), the ship will prove a speedy coffin to her crew—that she will have more weight than she can carry with her calculated displacement. Secretary Tracy has finally referred the subject to the bureau chiefs of the Navy Department, thus relieving the bureau of construction of a responsibility which it was reluctant to accept.

It is believed that this board will recommend important modifications in the arrangement and calibre of the battery; possibly they will suggest an increase in the length of the vessel from ten to sixteen feet. It would be blunder of the most serious and reprehensible kind to launch and equip a ship whose only record would be a tragedy. The "Texas" is to cost \$2,500,000. The plans call for a belt of twelve-inch steel armor. Her battery is to consist of two six-inch, two ten-inch, and two twelve-inch guns, the latter mounted in revolving turrets placed in echelon. Her speed must reach seventeen knots.

The Late Judge Kelley.

A familiar name disappears from the roll of our national legislators in the removal by death last week of Hon. William D. Kelley. It is nearly thirty years ago since his first election to the House of Representatives from Pennsylvania, and his period of service from the opening of the Thirty-seventh Congress in 1860 to that of the Fifty-first Congress in the present year, has been without a break. His recognized title of "Father of the House" was worthily earned. So, too, was the less euphonious but none the less significant title of "Pig Iron Kelley," which was fastened upon him because of his uncompromising advocacy of high protective duties, particularly on pig iron. He began his career as a free trader and Democrat; but in the year 1854 he changed his political views, and became a Republican and an earnest abolitionist, and a protectionist of the extreme type. His sincerity, personal integrity, and ability have never been questioned even by his opponents. The infirmities of age had of late interfered somewhat with his discharge of public duties, but he died at his post, leaving an enviable record of duties well performed. His mantle of seniority falls upon Mr. Randall, who is just entering upon his fourteenth term of congressional service.

New Candidates for Statehood.

The two Northwestern Territories, Idaho and Wyoming, are earnest applicants for admission to the Union; and so also are the two southwestern Territories, Arizona and New Mexico. The two latter urge their rapid growth in population and their vast mineral

resources as grounds for early consideration; but the two former have the advantage of a favorable report from the Senate committee on Territories, and of State constitutions already drafted and accepted by the people. The only serious question concerns the Mormon element in Idaho. This constitutes about one-fifth of the population of that Territory, and although Mormons are disfranchised in the proposed constitution, it is for the Supreme Court to determine whether mere membership in the Church of the Latter Day Saints is sufficient to disqualify a man for the exercise of suffrage. They have already shown their animus in the southern portion of the Territory by refusing to send their children to schools under Gentile control. They are strong enough, and determined enough, to effectually pollute the political as well as the social and religious atmosphere of this aspiring Territory. Idaho, like Utah, should be kept on probation for a period of years.

Favorably Reported.

The action of the Senate committee on Indian Affairs, in reporting favorably on the nominations of Commissioner Morgan and Superintendent Dorchester will be warmly hailed by all who unselfishly desire the highest good of the wards of the nation. The two officials named have been singularly successful in grappling with the problems of Indian education and uplifting; but their efforts have been hindered and their confirmation to office vindictively opposed by a class of religionists who have had more than their just share in the administration of what is known as "contract schools," and who have taken umbrage at the expressed determination of the Commission to renew contracts with either Catholic or Protestant communions, but to establish as speedily as possible among the Indians a modified form of the American public school system. The animosity thus excited has manifested itself in charges based upon Gen. Morgan's war record, and in accusations of unfair discrimination in the removal of Catholic teachers from the reservation schools. The Senate committee have investigated these charges, and find them totally without proof. It is to be hoped that the Senate will adopt the committee's report, and by their speedy action endorse the present wise and vigorous administration of Indian affairs.

Our Quiver.

Too Much Talk.

A representative layman asks us to plead for less speech-making on the part of Sunday-school superintendents. He assures us that there is at least one such officer who wastes much precious time, breaks the force of what he ought to say, and wears the school generally, by talking too much. It is very easy to fall into the habit of garrulosity where constant opportunity is given. The successful superintendent avoids the display of this infirmity.

The Public Press.

The daily press renders a practical and unremunerated service to the church and to reformatory work, that should be more gratefully appreciated. Space is generously allotted to acquaint the public with definite religious purposes, plans, meetings, etc. The important proceedings of the Evangelical Alliance, in their recent conference in this city, were given each day to the public. So with every assembly of any consequence, the press volunteers to publish free of charge. Abstracts of sermons on the previous Sabbath have become a regular and staple feature of the Monday issues. More people read the sermons than listened to them. Thus the church is specially helped and benefited.

Measure for Measure.

Dr. J. M. Manning, of the New Old South Church, who died in 1882, lives anew in a volume of his sermons just published by Houghton, Mifflin & Co. These sermons are thoughtful, practical, direct—a good book for the minister's library. The retributive consequence of sin is thus forcefully stated:—

"What is that death which sin is said to bring forth when it is finished? Do not think of it as some outward king of terrors which rushes suddenly upon you, or as a kind of judicial infliction which an unfeling sheriff administers. Think of it as something very different from that. It is a dying process going on within you, which, if never arrested, but allowed to work itself fully out, will end in spiritual death. That is the death which comes to the sinning soul."

Tell the Truth.

Laxity among business men in the matter of truth-telling is becoming painfully noticeable. As a general rule, any sort of a promise is made in order to secure trade, but with apparently slight intention of fulfilling the obligation. A man in the suburbs of Boston illustrates this fact. He purchased storm windows for his house, with the distinct promise that they would be ready for delivery on a certain day. He personally engaged the expressman to deliver them at his house on that day. A carpenter was secured to fit the windows the same day. Each party, without qualification, had promised to do a certain thing at a certain time. The result was, that all utterly failed to do so. The owner of the house, two days afterward, visited each person, but no surprise was expressed or apology uttered at the violation of a sacred agreement. We are assured that this is becoming habitual among business men. A distinguished instructor in morals in

one of our universities says to us: "There is no public conscience." If this be true, pastor and churches will do well to magnify more largely the old and homely virtues of honesty, veracity and practical righteousness.

There is Advance.

Dr. Prentice, in his life of Dr. Wilbur Fisk, has a chapter on "The Temperance Reformer." This is interesting as showing the intense and indomitable purpose of Dr. Fisk in this then new reform. It is especially encouraging as indicative of the great advance which has been made in this cause in a half-century. Dr. Prentice tells the story of Dr. Lyman Beecher, and how this heroic soul was moved because at the gathering of Congregational ministers for examination and ordination of candidates liquors were always furnished as a part of the current expenses, and drunk often to excess. This is the language of Dr. Beecher descriptive of one occasion: "When they [the ministers] had all done drinking, and had pipes and tobacco, in less that fifteen minutes there was such a smoke as you could not see. And the noise I cannot describe; it was the maximum of hilarity. They told their stories and were at the height of jocose talk." A glance backward at the times when such practices and habits were universal, and a comparison with the sentiment and restrictions of the present day, show conclusively that temperance reform, though it seems at times to halt, is indeed moving on.

Solving Church Problems.

Dr. Clifford, the distinguished Baptist clergyman of London, writes very interestingly in a recent issue of the *Christian World* of a new experiment to reach the toiling class, made by Rev. J. E. Bennett, of London (Baptist). Dr. Clifford heard Mr. Bennett speak to 350 men employed at a foundry, during their lunch hour. He reports that the men listened with enthusiastic approval, and says of the manner of the preacher:—

"Not a sign of the 'cleric' appears; not a note of authority, except the authority of conviction, is heard. A broad, healthy, high-toned Christianity is set forth; the good news of a present Christ; of a Saviour for all the days of the week; a wise Conselor, a lovable companion, a deliverer from the tyranny of animal passion, a help in doing the will of God on the earth."

Dr. Clifford bears away this practical lesson and suggestion:—

"Owning to my work is not exactly due to what is done, but often to what is not done; and here I think many of us have something to learn. He is wise wins souls," and he wins often because he knows what not to do and what not to say. He is eclectic. Mr. Bennett never talks of churches and chapels, of dogmas and creeds; never speaks as though the service of God consists of and requires sermon-hearing and psalm-singing and church-going. His themes are Christ and temptation, Christ and duty, Christ and sin, Christ and the saving of the 'life' from day to day, Christ and the purifying of society."

Yes, but did not Christ Himself thus meet and talk to men? When shall we get back to the simplicity, the naturalness, and the overflowing sympathy of the Christ for humanity?

The Public Press.

The daily press renders a practical and unremunerated service to the church and to reformatory work, that should be more gratefully appreciated. Space is generously allotted to acquaint the public with definite religious purposes, plans, meetings, etc. The important proceedings of the Evangelical Alliance, in their recent conference in this city, were given each day to the public. So with every assembly of any consequence, the press volunteers to publish free of charge. Abstracts of sermons on the previous Sabbath have become a regular and staple feature of the Monday issues. More people read the sermons than listened to them. Thus the church is specially helped and benefited.

Horses were to become an extinct species if railroads were introduced; the brains and hearts of sailors were to become feeble and worthless upon the new steam vessels; workers were to starve by thousands if the Jacquard loom was introduced! Usually these prophecies were accompanied with demonstrations of the absolute impossibility of the thing proposed. Lardner is not without company in his wise man's folly. An article in DeBoe's *Review* for 1857 demonstrated beyond a question that an Atlantic cable could never be constructed so as to overcome the resistance of the water to the electric current; that at the utmost, not more than ten words per hour could ever be conveyed! When

Basil Hall went through the Hoosac regions, he wrote in his journal: "The Yankees talk of building a railroad through this country. As a civil engineer, I pronounce the thing impossible!" "If your bridge can be built," said Brunel to Roebling, "then mine is a blunder." In the Kensington Museum are very curious models of railroad wheels devised to create friction enough to propel the coaches! For wise men had prophesied that a smooth wheel on a smooth track would simply rotate without moving forward. In fact, the history of invention is full of devices to overcome purely imaginary difficulties; men wasting years and sometimes their lives to conquer obstacles that had no existence!

But it must be noted that

The Evils Actually Hidden.

in these improvements have rarely or never been foreseen. The prophet of calamity is usually a man of superficial imagination; hence the evils he dreads do not come to pass, but others he has never dreamed of come thick and fast. The transformation of

industrial society, the destruction of handicraft in the strict sense of that word, the abolition of the apprentice system, the fastening of the fangs of dragon-like corporations upon public life—all this was but dimly foreshadowed, or not perceived at all, a hundred years ago.

But this false prophet whom Dante describes as having his head bent back over his shoulders and doomed in hell never to look before him, has been as absurdly wicked in opposing moral advancement as he has been foolishly obstructive in opposing material improvement. When Cromwell proposed his Ironside regimen, declaring that moral fibre and religious conviction alone could cope with the high-spirited gentlemen of England, he was laughed at as a visionary. Such a regiment, it was told, could not be formed, and if formed could not be held together! But perhaps the most astounding prophecy of this kind ever uttered was that of Senior, the political economist, in his "Letters on the Factory Act," published in 1837. In this edifying bit of "analysis" the prophet undertakes to prove that a reduction of the hours of labor in the cotton industry of England from thirteen to twelve hours must wipe out all the profits of the manufacturers and consequently bring them to destruction! In the long and bitter struggle which led to the present factory legislation of Great Britain, taken altogether the finest in the world, the prophet of calamity abounded. Even Mr. Bright, golden-hearted as he was, helped to swell the cry; but it was for Dr. Andrew Ure to outfit all the screaming company. "If," said this precious saint, "children and young people under eighteen years of age are allowed to work only eleven hours instead of twelve, that hour of idleness will prove the utter ruin of their souls!"

Public schools encountered a storm of baleful prophecy in the beginning, which reads, in the light of experience, like the outpourings of lunacy. And when the church was disestablished in Connecticut, even Lyman Beecher wrote "Ishah" upon the forehead of the (for him) demented commonwealth. Religion, he thought, had received a mortal blow.

Turn now to Politics.

Sir Thomas More (who was a prophet, and a very great one) dismal foreboded that "English sheep [sheep] would swallow down the very men themselves." When the act of union was debated in the Scottish Parliament, Lord Bellhaven opposed it in a speech which would, if read in Edinburgh today, evoke a shout of laughter at almost every period. The war with America was supported by British merchants because their prophets told them that the separation of the colonies meant the ruin of British commerce. James Monroe predicted that Ohio would never prove inhabitable to white men, and Gorham, in the convention of 1787 laughed at the idea of any constitution surviving the crisis of a hundred years. To the accompaniment of a terrific thunderstorm Patrick Henry poured forth his pictures of the woe and tribulation sure to follow the adoption of the Federal Constitution, and George Clinton saw in that same document the ruin of New York. When Robert Toombs made his final speech in the United States Senate, he broke into a blaze of prediction, calling upon posterity to mark his words. Poor Toombs! I wonder what he thought of his predictions as the shadows of death came creeping through the gateways of his ruined life! Cavour was told that he would ruin Sardinia; Bismarck was pronounced a foredoomed failure by the English reviewers; the present French Republic, now in its nineteenth year, ought, according to the prophets, to have gone to pieces in 1877. When the Treaty of Vienna was completed, astute diplomats congratulated each other that Prussia was permanently and hopelessly hemmed in and hamstrung! In his first message as President of the United States, Franklin Pierce, in 1853, congratulated Congress that the slavery question was forever settled, as if anything could be settled in this world, until it is settled right.

Perhaps the most amusing collection of unfulfilled prophecies that I could gather would come from the pages of ecclesiastical history. But as I have no desire to be accused of poking fun at sacred things, I forbear; adding simply, by way of pendant to Lowell's

"Don't prophesy unless you know,"

Don't scare at prophecy unless you are a fool! Don't follow a prophet until he works a miracle to prove his claims.

The Religious World.

—A chapel is to be erected in Brooklyn to the memory of Henry Ward Beecher, by three New York gentlemen.

—Bishop Mallalieu sailed on

Miscellaneous.

NUMERICAL METHODISM IN NEW ENGLAND.

BISHOP W. P. MALLARINUS.

METHODISM has grown from nothing and no members up to a hundred and fifty thousand within New England and in a single hundred years. This growth, when we consider the opposition it has had to encounter, is something wonderful, and could not have been fully anticipated by those who long since had the greatest faith. Forty years ago, or possibly a little more, when Isaac Rich was in middle life and engaged in commerce, he had built for himself a fine clipper ship. He had her name painted on her bows and stern. The name he gave her was as unaccountable as the name "John" which was given to the son of Zacharias and Elizabeth. It was not a name that had ever been borne by anykinsman or relative of the prosperous merchant. It was a name that will never die in New England Methodism. It was the name of "Wilbur Fisk." But even at the comparatively recent date referred to, Methodism was small and unknown, and its greatest man, or one of its two or three greatest men, was almost unknown in the metropolis of New England. There has been a wonderful advance in numbers, influence, and wealth among the New England Methodists. The purpose of the present article is to consider the numerical condition of Methodism in a single State of New England rather than in the whole territory. And

New Hampshire

is chosen as fairly well illustrating the conditions that are prevalent in the other five States. There are many people in New England and out of it who do not realize how small are the dimensions of this part of the country. There are 68,342 square miles in the six States; but Maine alone has 35,000 square miles, so that the other five have only 33,342, while Ohio has 39,964. In this connection it must be remembered that half of Maine is a wilderness, and will not be settled for many years. Missouri is nearly twice as large as all New England exclusive of Maine; Minnesota is almost three times as large; and even Kansas is two and a half times as large. New Hampshire has 9,280 square miles. It is the third in size of the six. Vermont and Maine are larger, Massachusetts, Connecticut, and Rhode Island are smaller; but a third of New Hampshire is rough, rocky, mountainous, and but poorly adapted for human habitation.

In the commencement of the present century the people of the southern half of New England set out on a career of manufacturing which has been carried on with remarkable vigor and success. This development of mechanical industries has greatly affected the number, location, and character of the population. It has undoubtedly had a tendency to increase the number of the people; it has concentrated the population in villages, towns and cities; it has brought in hundreds of thousands of foreigners from many lands, especially from Canada, Ireland, and Germany. While this development of manufactures has been going on, affecting, as we have seen, the character of the people, there has been at the same time in progress a most extraordinary migration of the people from New England, and this migration continues. The natives of New England have always had a restless, uneasy feeling that has led them to pass beyond the narrow boundaries of the location where they had their birth, so that at present they are found in every State and Territory of the Union. The result of this moving out of the native population and the moving in of the alien element, has made the old Puritan city of Boston a second Cork, where the O's and Mac's are as thick as "the leaves of Valombrosa," and where "Irish rings" have elected an Irish mayor, and controlled the affairs of the schools and city government, in the interest of the papacy. Boston has been ruled by the combined power of Rum and Romanism. There are other cities and towns in New England that are in very much the same condition, some worse off than Boston, some not so thoroughly dominated by these malign forces.

It is worth while to notice the comparatively slow rate of progress made in the population of the New England States during the past ninety years. In 1790 and 1880 the population was as follows:

	1790	1880
Rhode Island,	68,225	225,531
Connecticut,	271,946	622,083
Massachusetts,	374,787	1,763,085
Vermont,	85,425	332,286
New Hampshire,	141,885	346,884
Maine,	96,540	648,956

But the especially remarkable thing about the population of New Hampshire is that for the last forty years it has been

Very Nearly Stationary.

The reason for this is that there has probably been more migration from New Hampshire in proportion to the whole population than from any other State in New England. At the same time the hordes of aliens that have come in have filled the manufactures, and hence such towns as Manchester, Nashua, Great Falls, Dover, Laconia, and many other manufacturing centres are very largely made up at present of foreigners or their children, and most of these people are Romanists, ignorant, bigoted, clannish and un-American to the last degree. In 1850 the population of New Hampshire was 317,976; in 1870 it was 318,300; in 1881 it was 346,984; and in 1890 it will not be very much larger than in 1880. And it must be seen from the facts already given that Methodism must find in New Hampshire, and indeed in all the other States of New England, a field of very grave and peculiar difficulties. If under these circumstances, when we are compelled to acknowledge that the native population grows less and less as the years roll on, our church can hold its own, we may well thank God and take courage.

The Minutes of the New Hampshire Conference for 1850 show 8,723 full members, with 1,023 probationers, or a total of 9,746; and this with a population of 317,976. The Minutes of the Conference held in April, 1888, show 13,042 full members, with 1,244 probationers, or a total of 14,286, giving a net increase of about fifty per cent. in forty years, when the population has not increased in the same time more than twenty-five and probably not more than fifteen per cent. And this gain has been realized under the changed

conditions of the character of the population. Counting out the alien element, which is nearly all Romanist, the probability is that the American population of New Hampshire has considerably decreased within the last forty years, and yet the membership has increased over all at the rate of more than fifty per cent.; or, in other words, with a smaller population from which to draw, New Hampshire Methodists have added one-half to their number. To a very considerable extent these facts and generalizations will apply to nearly all our work in New England.

With much to discourage, there are yet many signs of hope. Take the New Hampshire Conference as an illustration. It is probably true that it has a body of ministers as well educated, fully consecrated, and earnestly devoted as it has ever had in all its history. The preachers, for the most part (perhaps not all, but the exceptions are rare), are men who are in love with Christ and His cause. They are not trying to make the ministry an elegant retreat for gentility and indolence; they are not devoting themselves to the composition of essays for pulpits reading on Sundays; they are not trying to discuss the fine-spun themes of dilettante preachers; they are not spending much time on Huxley, Mill, Darwin, Tyndall, Spencer, and the others of that ilk; they are preaching the plain old Gospel which, in New Hampshire as in ancient Rome and Athens, is still the power of God unto salvation to every one that believeth. These New Hampshire preachers are sharing in the blessed experience of heart religion and full salvation, and they are counting it their greatest joy to turn souls to Christ. Perhaps this is not true of all, and of the last man, but there are not many who are otherwise minded. It is believed that there is an increase of faith and hope that will produce works which will speedily result in a great ingathering of souls.

The imperative present need of all New England Methodists is

A Burden of Soul

for the alien population that comes in like a flood. Whatever we may think of the vicious priesthood, the plotting Jesuits, or the "political ringlers," the common people should not be condemned, and the victims of superstition and spiritual tyranny should not be upbraided. They are more to be pitied than blamed. The Methodists of New England ought to go down before God for a baptism of love and power and a sound mind—for such an endowment as will enable them to find a way to the hearts of these poor, priest-ridden people. They ought to love them, and pray for them, and work for their salvation until they shall win them by thousands to the fold of Christ. Why longer say, "Four mouths and then cometh the harvest?" Why make excuses on the basis of unbelief and lack of holy courage? Why not lift up the eyes and see that the fields are white for the harvest? Why not remember that he that reaps receiveth wages and gatheref fruit unto eternal life? Why not take the outcast and the heathen and the spiritually enslaved, who come to our very doors and surround us, and win them to Christ? Why not convert, as well as to go to India and China and Europe? May God send a mighty baptism upon the Methodists of New England that shall assure wonderful victory!

IN THIS NEW YEAR.

Hast thou the willing hand and free, Framed for large deeds and charity? On, without fear!

No lock shall so uncivil be But that same hand may turn the key, And, with a smile, put thou thy friends and lovers of thy kind

To bless the passing year.

Not the quick heart, the fruitful mind, Shall lack sweet comfort and warmth.

To warm the wintry year.

There is no soul in such dures But grief may come to search and bless,

And love to crown the year.

—Dora Read Goodale.

WHAT CAN BE DONE ABOUT IT?

HON. NEEL DOW.

THE people of the United States are now spending annually in strong drink more than one thousand million dollars. The indirect cost and loss arising from the drink habit, must be equal in amount. Two thousand million dollars annually spent, lost, and wasted in strong drink!

The New York Tribune, semi-weekly, edition of the 26th of September, 1882, gave detailed facts and figures showing that the annual expenditure then was "certainly" more than eight hundred millions of dollars, and the indirect cost and loss through the liquor traffic not less than seven hundred million dollars annually. The Christian Union of that time, commenting on the statement of the Tribune, said the sum annually spent for drink was not less than nine hundred million dollars.

The statement of the Tribune was founded upon the amounts of liquors of various kinds which passed through the custom houses and revenue offices of the country, taking no account of the great amount of "crooked" whiskey, beer, and foreign liquors which escape the eye of the officials, and of which the statistics take no account. The Tribune said: "There are at least one in twenty of the able-bodied men in this country who are rendered idle by their habits, or incapacitated for work; and these persons at the ordinary wages of working men would earn, if industrious and fairly employed, more than \$200,000 yearly. The proportion of persons in hospitals who reach them because of excess in drink, is very large, but cannot be definitely ascertained."

The eminent Dr. Clark of London, physician in ordinary to the Queen, having an engagement to speak at a temperance meeting in Exeter Hall in that city, said that in preparation for it he had made a personal examination of the hospitals, and found that eighty-five patients in every hundred were there because of drink, directly or indirectly. The Tribune continues: "The time has gone by in this country when a serious discussion of a question that involves such vast expense to the nation, can be prevented by bullying, intolerance, insolence, or ridicule.

This very practical people having begun to think about the matter in earnest, perceive that it is much too important to be put aside at the dictation of the saloon-keepers. It is certain that the entire savings of the people and all additions to their wealth are not twice as much as the sum expended (annually) for liquor and because of the abuse of liquor. If any just and reasonable proposition can be made that will add one-half to the savings and prosperity of the nation, it will not be put down by a sneer, nor defeated by a law-breaking mob.

Two Thousand Million Dollars Spent, lost, and wasted in this country every year in intoxicating drink and because of drink! It has always been an axiom among temperance workers from the beginning of the agitation, that for every dollar spent in strong drink, at least another dollar in many ways is lost and wasted. It is not an extravagance to say that there need be no poverty or pauperism in this country—no suffering for food, raiment, and comfortable shelter—but for the infinite curse of the liquor traffic.

Dr. N. S. Davis, M. D., LL. D., of Chicago, than whom there is no higher medical authority in this country, says: "The consumption of 879,767,476 gallons of fermented and distilled drinks in this country annually has robbed more than one hundred thousand persons of from five to twenty-five years of life each in the United States. If we add to these strictly physiological and pathological results the enormous amount of moral deterioration and crime induced by the use of these drinks, it completes an aggregation of pecuniary impoverishment, mental demoralization, and sacrifice of human life, that has no parallel from any other one agency operative in human society." Dr. Kerr, of London, with the registrar of deaths and burials, made a careful examination into the effects upon life of the drink habit in the United Kingdom; and their conclusion was that the annual deaths from that cause were more than 120,000.

But for the liquor traffic in this country, every family might have a good home in fee, paid with for the money that is now lost and far worse than wasted in drink. The Tribune says: "It does no good for men to sneer at the agitation in regard to the liquor traffic. The subject is too important to be laughed down. . . . The subject has become altogether important to be ignored, or passed over without any serious attempt to settle it. Aside from the law-defying spirit which it [the liquor traffic] has displayed, aside from all its moral and religious aspects, the question considered purely as one of dollars and cents, in its effect upon the national prosperity and wealth, is one of the most important that can be named."

The Tribune is very cautious and moderate in its way of putting before the people the relation of the drink-trade to the public welfare. In its care not to over-state or over-rate the evils of the liquor traffic, it has greatly understated the mischiefs coming from it, which may properly be called infinite. They are really vast as eternity and boundless as infinite space. No earthly power can measure or even state approximately the mischief to the nation and misery to the people, coming from that "gigantic crime of crimes." The Tribune says this question is one of the most important that can be named. It is really more important than all others combined. There is and can be no difference in opinion among intelligent men as to the tremendous evil of the liquor traffic and the need of doing something, not to mitigate, but to annihilate it. The difficult question arises,

What Can be Done about It?

How happens it that this dreadful evil has now an existence among us? It crept in upon us in the old time—in the dark days, when its nature was not so well understood as it is now; and when men did not know so well their relations to the State and the duty of the State to the people—that no man has a right to do anything inconsistent with the general good; that the State is bound to forbid and suppress with the strong hand everything not in harmony with the welfare and happiness of the people.

The liquor traffic, as it exists in this country, is the creature of the law; the law is supposed to represent the public opinion upon every matter to which the law relates. Is this traffic in accord with the opinion and the wish of the better part of our people; with those of our clergy and the members of our churches? The law is made by votes in Congress and in our legislatures; these laws now establish the liquor traffic as a good and useful trade, thus representing, as it is supposed, the public opinion of the country. Is that really true? It seems to be so, because the majority vote seems to be in favor of the protection and perpetuation of the saloon. On this question there is no other way by which public opinion can be indicated, than by the vote upon it. Votes in Congress and in our legislatures represent the votes of the people in the ballot-box. If the people do not wish the saloons to be supported by the law, there is no other way in which they can express this effectively but at the polls.

There are many localities in the country where the majority vote is against the drink-traffic; but in the nation at large the majority vote is in its favor. The pulpit and the pew, the priest and the publican, seem to be at one upon the question of protection and perpetuation to the grog-shop. The church can have its way upon this matter. It is certainly true that

The Church can Vote the Grog-shops Down as it has voted them up. It is not true that the rogues, rascals and scoundrels, unaided, can govern this country and determine what its policy shall be upon this question; but when the test comes, we find them supported at the ballot-box by nearly the united power of the church of all denominations, except the Friends. I do not forget what the attitude of the Methodist Church, the Presbyterian Church, the Free Baptist Church, is on this question. I have carefully preserved a great collection of their resolutions adopted at representative public conventions. These resolves are all right, and seem to commit those whom they represent to all constitutional methods for the deliverance of the country from this great sin, shame and crime. But the resolves and prayers and hymns go for nothing unless followed out to a logical and effective conclusion.

The Tribune continues: "The time has gone by in this country when a serious discussion of a question that involves such vast expense to the nation, can be prevented by bullying, intolerance, insolence, or ridicule.

The grog-shops cannot be resolved down,

prayed down, nor sung down; there is only one way upon earth by which they can be suppressed, and that is by votes in the ballot-box.

I am not mistaken when I say that the church has the power to vote the saloons down, as during all these years she has voted them up. I know very well how offensive this statement will be to the great mass of those to whom it refers, but it will touch no one in that way whose vote has always represented his convictions that the liquor traffic is a great sin against God, a great crime against the people, and a deadly enemy to the material, moral and spiritual interests of men. I am not sure that the time has yet come to summon the church face to face with God and the country in this matter; but of this I have no doubt, that the liquor traffic can live no longer than it shall be upheld by that great power.

ALBUQUERQUE COLLEGE.

REV. C. I. MILLS.

THIS college, in New Mexico, has just closed the most prosperous term in its history. It has had enrolled more than double the number of students of any previous term, and great enthusiasm has been manifested in school work both by teachers and pupils. Every department of the college has been a success. The reputation of the school for thorough work has gone abroad, and students are flocking to us from all over the Territory. There are but few good schools in New Mexico, and Albuquerque College is taking the lead. She is bound to keep it so long as she exists.

The boarding department, which was non-existent last spring, has been filled this term. We have pupils from some of the Eastern States. Being obliged to come to a higher altitude for their health, their parents, hearing of the excellence of our college, have sent them to us, and so they have the advantage of being at school while enjoying the benefits of the climate. A hint to the wise in the East should be sufficient.

One new feature in regard to our school has recently been developing itself—the higher class of native Mexican people have begun sending their children to us. Hitherto they sent them to the Sisters' schools at the convents, which are cheap in more ways than one, but now they prefer to send them to us at a greater cost, because they say they want their children to receive a good English education. We have two students from the City of Mexico. That Albuquerque College is needed in New Mexico, is shown by its being well patronized.

We are in want of financial aid, however, because we have outgrown our present building. If the number of extra students come to us next term that we have every good reason to believe will, we shall not have room to accommodate them. We have already taken needed rooms from the boarding department for recitation-rooms, and are being cramped. We need a new building.

What school is not neady? And yet the school that is a necessity to the rapid advancement of the Redeemer's kingdom is the one that should have the help. We claim that Albuquerque College is such a school. No one has better judgment in regard to such things as Bishop Foster. Recently he spent a fortnight in the Territory and a week here in Albuquerque, and he emphatically declared that the college was a necessity in the Territory and ought to have financial aid.

Who will give us a new building? Unless we advance, our work in this Territory will be seriously injured. Rev. T. L. Wiltsie, the superintendent of our English mission work, was appointed financial agent of the college by Bishop Foster at the last session of our Mission. Any letter addressed to him, or to the president of the college, Rev. C. I. Mills, will be promptly acknowledged.

A NEW INSTITUTE OF SACRED LITERATURE.

REV. JOHN ALFRED FAULKNER.

NEVER in the history of the world was the Bible more thoroughly and enthusiastically studied than it is to-day. Never were more and better helps for that study. Never did biblical scholars give themselves with greater devotion and self-sacrifice to the spreading abroad and making popular the knowledge of the Bible than they do to-day. In fact this is a feature of the times—the joining hands of the eminent scholar and the unlearned layman so that by the personal contact of teacher and pupil the latter may have, without leaving his own fireside, some of the advantages of a critical knowledge of the sacred Scriptures. This also illustrates the Christian spirit which pervades the biblical learning of the present day. The Franciscan and other monks, who, in the Middle Ages and after, gave themselves to the editing and copying of ancient writings, did an inestimable service for humanity. But they toiled in their monasteries for the few. The modern scholar brings himself in connection, if possible, with the many.

An illustration of these facts is afforded by the organization of the American Institute of Sacred Literature, formed October 12, 1889, to succeed the American Institute of Hebrew. Its scope is much wider than the Institute whose place it takes, and than the Correspondence School of Hebrew, which was started ten years ago (December, 1880), and the Summer School of Hebrew, which was first held in July, 1881. These last-named schools are still in progress, under the leadership of their founder, Rev. Wm. R. Harper, Ph. D., formerly professor in the Niagara Park (Ill.) Baptist Union Theological Seminary, now professor in the Yale Theological School, and never had such a wide constituency as they have to-day. But the work of the new Institute is to embrace every department of biblical study—not only the language, but also the literature, history, theology, and archaeology of the Bible. Its aim is thus defined:—

"The American Institute of Sacred Literature has been organized with the single purpose of furnishing aid toward a more general and more accurate knowledge of the sacred Scriptures. Everything which bears directly upon the subject of the Bible will be included within the scope of its work. Its aim will be to encourage and promote the philosophical, literary, historical, and exegetical study of the Scriptures by means

Our Book Table.

WILBUR FISK. By George Prentice, D. D., Boston: Houghton, Mifflin & Co. Price, \$1.25.

In the series known as "American Religious Leaders" appears this thorough and excellent volume of Prof. Prentice. As a minister, an eloquent, an ecclesiastic, Wilbur Fisk stands among the foremost, not only in the history of Methodism in New England, but of Christianity. His influence permeated all the denominations. As a controversialist he was not only feared, but respected by his opponents, because of his acknowledged ability, his fairness and candor, and his high character.

These fourteen eloquent chapters of Prof. Prentice are especially commendable for the excellent judgment displayed in combining within reasonable and readable limits the history of the events which necessarily cluster about the life and services of so distinguished a Methodist as Wilbur Fisk, or my other eminent character of his or an earlier time. An excellent example of this is the very first chapter on "Methodist Invasion of New England." As the latest addition to the history of our church as embodied in her most marked men, this volume of the great and able Professor of Wesleyan will be cordially welcomed, eagerly read, and given an honored place in the library shelf.

The STATE. By Woodrow Wilson, Ph. D., LL. D., Boston: D. C. Heath & Co. Price, \$2.

A most valuable book to put on the library shelf is this, whose exact counterpart, in its aim and purpose, we do not believe was ever published. We have simply to call attention to what it embraces, in order to vindicate our judgment. Aside from a philosophical discussion of "The Probable Origin of Government," and "Law; its Nature and Development," we have fully described, the governments of Greece, Rome, Teutonic government during the Middle Ages, France, Germany, Switzerland, Austria-Hungary, Sweden-Norway, England, and the United States. This fact makes it a rich compendium, a governmental library in itself, and a great text-book for what would now be called the "hustling" of collections.

LIBERTY AND A LIVING. By Philip G. Hubert, Jr., New York: G. P. Putnam's Sons. Price, \$1.

This little volume is characterized by freshness and a healthful spirit, and is full of good nature and pleasantness. "The Problem to be Solved," which is the title of the first chapter, is "the getting of bread and butter, clothes and shelter, for my little ones and myself by the exercise of common skill in gardening, fishing, shooting, and other out-door sports." How welcome should this book to the hard-worked city merchant, puzzling from morning till night with his business, if he would only read it! Ah! that is the trouble — "if." It would open his eyes to a new vision — to a new life, or — and make him "get his rights out of life." To every such man, and to everybody else, we say, purchase and enjoy these breezy pages.

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THE AUTOBIOGRAPHY OF BENJAMIN FRANKLIN. Edited, with Notes, by John Bigelow, New York: G. P. Putnam's Sons. Price, \$1. For sale by W. B. Clarke & Co., Boston.

This new edition of the autobiography of Franklin will be treasured because of the excellent reading matter — stories, sketches, poems, talks and suggestions for the busy housewife, etc. — supplied by such well-known contributors as Elizabeth B. Custer, Kate Tannatt Woods, Josephine Pollard, Charles W. Coleman, Kate Upton Clark, Dora Read Goodale, and others. We hope all home-makers will carry the inspiration of the editor's little sermon on "Step by Step" into their daily living for 1890, that they may receive the blessing bestowed upon the "day-laborers" who work, some in wide fields, some in hedged-about spaces, in the efficient hands of Mrs. Louisa Knapp to those of Mr. Edward W. Bok. Mrs. Knapp, however, will continue the management of "The Practical Housekeeper" department. The Curtis Publishing Company: 433-435 Arch St., Philadelphia.

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"IN THE BEGINNING;" OR, Stories from the Book of Genesis. By Annie R. Butler, J. B. Lippincott Co.: Philadelphia. Price, \$1.

We have nothing but a cordial reception for this volume, both from the way the subject-matter is treated, and the high purpose and aim of the writer. It is the first of a series, and if each is equally fresh and simple as this, the whole will make an admirable and entirely praiseworthy set of volumes, which everybody has children and who desire to teach them the great Bible truths, will wish to own. This volume embraces stories from the book of Genesis. It is printed in clear type, and is pleasantly illustrated.

PORTRAITS OF FRIENDS. By John Campbell Shairp, Boston: Houghton, Mifflin & Co. Price, \$1.25.

Pen portraits are interesting to the general reader; the more so, if they come, as in this case, from the pen of an eminent writer and scholar of his generation, who was intimate with distinguished men of his own time. Herein are contained sketches of Thomas Erskine, George Edward Lynch Cotton, Dr. John Brown, Norman Macleod, John Macleod Campbell, John Mackintosh of Geddes, and Arthur Hugh Clough.

THE NEW ENGLAND GIRLHOOD. Outlined from Memory. By Lucy Larcom, Boston: Houghton, Mifflin & Co. Price, 75 cents.

This sketch, written in the charmingly simple style of Lucy Larcom, is at once an autobiography and an epitome of wide observation of the lives of other girls born and bred in our dear New England. A new inspiration and a deeper love of life would be the result of reading this little volume to girls who perhaps are weary with the daily life of the modern American girl. The religion tone of the book is sweet and wholesome.

SHOULDER ARMS; OR, THE BOYS OF WILD HAWK SCHOOL. By John Preston True, New York: Hunt & Eaton. Price, \$1.25.

This is a book with a strong meaning, and is written in a most interesting and fascinating style. It is a book for boys and girls, although more adapted by its spirit to the tastes and ambitions of a boy. The value of discipline, the heroism of manliness, the grandeur of unselfishness, the hatefulness of meanness, the ruggedness of nobility of character, and many other important lessons are taught, under the cover of a story. It is an excellent book for the young.

LIFE. By James Platt, F. S. S., New York: G. P. Putnam's Sons. Price, 75 cents.

Mr. Platt is an author who has written upon many practical themes, such as "Business," "Morality," etc., and whatever he may have to say upon such an interesting topic as "Life" will receive respectful attention.

First, we would like to commend the illustrations of a consular experience under the title, "The Lost Plant." There are several stories, and poems by H. C. Tanner, Edith M. Thomas, and Graham R. Tomson. The illustrations are many and excellent, as usual.

tions of bitterness which occur here and there, seriously marring the whole. In fact, if Mr. Platt had charitably eliminated such passages or pages, he would have done himself good service, and his readers would not have had their admiration cooled. Aside from this one serious defect, the book is to be commended for its vigor and breadth, its helpfulness and strength.

LATE ISSUES IN PAPER COVERS: —

From Harper & Bros., New York: Kit and Kitty. By R. D. Blackmore. Price, 35 cents. Prince Fortunatus. By William Black. Ill. Price, 50 cents. An Ocean Traedy. By W. Clark Russell. Price, 50 cents.

From D. Appleton & Co., New York: Countess Lorette. Translated from the German of Rudolf Menger. Price, 50 cents.

Magazines and Periodicals.

The December issue of the *Art Amateur* is a particularly fine one — the large colored plate is a study of "Peas," being specially attractive. A smaller colored plate also accompanies the number — "Maple Leaf Plate" — with seven "Supplement Designs." The frontispiece is the "Portrait of a Man," by Rembrandt, after a direct photograph from the original. The article on "The Barre Monument Fund Association" is a patriotic one. The *Barre* Fund Association has a dramatic article entitled "The Original Blue-Beard;" Laurence Grondin writes in defense of "Nationalism;" Frances Albert Dougherty traces the "Evolution in Popular Ideas;" Hugh O. Pentecost protests against "The Crime of Capital Punishment;" J. Ranson Bridge defends the position of nationalism in "Nationalistic Socialism;" Henry George declares that free trade in liquor, with free trade in everything else, would be sure to "Destroy the Rum Power;" Joaquin Miller has a characteristic poem entitled "Comanche;" "The Needle," etc., constitute well-filled departments. Montague Marks: 23 Union Square, New York.

The December issue of *Sun and Shade* is a number *par excellence*, with eight fine plates in photo-gravure, including an allegorical frontispiece by W. J. Mozart, and the following masterpieces: Bouguereau's "The Madonna of the Angels;" Hunt's "Finding of the Saviour in the Temple;" Jalabert's "Christ Walking on the Sea;" Da Vinci's "The Last Supper;" Don's "Christ Leaving the Praetorium;" Jerome's "Goliath;" and Hunt's "The Light of the World." No art lover can afford to be without the monthly visits of this superb magazine. For the portfolio, or for framing, the plates are equally well fitted. The Photo-Gravure Company: 3d Ave and 10th St., Brooklyn, N. Y.

The *Magazine of Art* for January the frontispiece is an etching by Leopold Flameng of Meissner's famous painting, "The Halt," which is the title of the first chapter, is "the getting of bread and butter, clothes and shelter, for my little ones and myself by the exercise of common skill in gardening, fishing, shooting, and other out-door sports." How welcome should this book to the hard-worked city merchant, puzzling from morning till night with his business, if he would only read it! Ah! that is the trouble — "if."

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Collected together may here be found the best fairy poems in the English language. Of course the days of belief in elves, fairies and faires are long past, but then it is pleasant sometimes, in this workaday world, to step into the dreamland where they dwell. There is something so very ideal about it all, that it refreshes and stimulates. Queen Mab is even more charming and delightful to become acquainted with than Queen Elizabeth, and the Elfin King than the wisest and best Saxon king who ever sat on a throne. In this delicate Knickerbocker Nugget all these verses tell of the imaginings being in fairy-land.

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Zion's Herald.

WEDNESDAY, JAN. 15, 1890.

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THE ESSENTIAL SPIRIT OF PURITANISM.

For a due appreciation of the highest forms of moral and spiritual heroism, sympathy and a sense of kinship are necessary far more than intelligence. The lofty character and independent spirit of the Puritan and the Pilgrim have had many able and eloquent eulogists and millions of warm and enthusiastic admirers, but those who have obtained the truest and deepest insight into the minds and motives of the men who two hundred and seventy years ago scattered on a barren rock the fruitless seed of liberty and laid deep and strong the foundations of the greatest republic in the world, are the men who would have sailed in the "Mayflower," and would have insisted on sharing the risks, toils, and privations of the first colonists if they had had the chance. From one of the ablest of the brilliant speeches made at the late annual dinner of the New England Society in New York city, it is clear that in spite of the rapid transformation—intellectual, social, and political—through which the world is passing, the Puritan ideal still exerts a potent influence on the noblest and most elevated minds. "We love the body, not the soul of things; that is beauty; not their truth," some one has said. In that sentence is expressed perhaps the most bewitching temptation that besets men in any land or time. Against that downward tendency in religion, in society, in politics and government—a tendency as apparent to-day as it was nearly three centuries ago—Puritanism arrayed its whole strength in unrelaxed and unwearied hostility and resistance. The Puritan held that the "soul of things," and not the "body," was the proper object of human concern and inquest, and that *truth, not beauty, was "bread of life"* to man's immortal nature. For the ceremony and outward circumstance of life and of religion he cherished a sovereign contempt, and his heart would have responded warmly and promptly to the sentiment of a modern poet,—

"Little Bethel'm, poor in walls,
But rich in furniture."

ANGELS UNAWARES.

There is good in all sorts of people. True, men are fallen beings, but they fell from a state of angelic purity and perfection, and something of that high estate still inheres in them.

Take the most degraded man or woman that you can find in those assemblages of vice, the "slums" of a great city. There is certainly the possibility of something better in that man or woman, and knowing what we do of the infinite gulfs and heights in our own consciousness, who will venture to limit that possibility? Oftentimes the watershed between heaven and hell, for a human soul, is the environment into which it is born. Here is a life which begins to run its course down the smooth, sunny slope of happy home surroundings, Christian instruction, and pure and godly example. And so it flows on and on till it comes to the great sea of death.

Another life begins close beside it, but flows through dark and dreadful chasms of sin and shame, through a corrupted and unnatural childhood, through a criminal and diseased manhood, and comes speedily to the dark tide that means on the other side of the continent of life. What caused the difference between the saint and the sinner? The mere accident of birth.

Let us not be so coldly uncharitable as we are. There is an angel slumbering in every soul that goes down the dark side of life. It is never too late to save the wasting manhood or womanhood of any sinner. That huddled heap of rags in the gutter, that you almost loathe as you pass it, is an angel out of the pathway, an angel groping in the dark. It may be in your power to set that angel's face toward heaven again, but you pass by, and the last opportunity of

salvation for that shuddering soul is lost, and it plunges down into the gulf of death.

Here is an acquaintance of yours whom you know to be a godless man. He is an agnostic, or an atheist, and prides himself upon what he calls his "freedom from superstition." Yet underneath his life runs a current of bitterness and unrest, which shows he is not satisfied. The angel is stirring in that man. Will you help to awaken the better life? You do not know what has made the man an atheist. Perhaps it was bad teaching. Perhaps it was a great sorrow early in life that embittered his heart against God and against man. It may be that he is simply waiting for some one to teach him the true lesson of sorrow. Will you try it? or will you let him go his way into eternal rebellion and death?

Oh, the multitude of angels about us that we never see or know—angels with folded wings, angels waiting for a revelation of themselves unto themselves.

"They sit all day Beside you, and lie down at night by you, Who care not for their presence—nurse or sleep—

And all at once they leave you and you know them!"

THE ACQUISITION OF WEALTH.

In itself, wealth is a mere neutral and dead substance; it is neither good nor bad. It is a glittering bundle of possibilities, in whose use we may find danger or defense, a curse or a blessing, according to our capacity to administer it. The sharp instrument, capable of doing execution in the skilled hand, may be a source of danger to the unskilled. Money may prove a benediction; the inordinate love of it sends men to perdition. To incite such views is not only harmful, but unjust. Such a test applied to the New Testament teachers would condemn them, even the Lord Himself. Temperance, abstinence, prohibition, is something larger and more Christian. As the whole trend of the teaching of Christ and His disciples is in favor of temperance, when rightly understood, so all Christian instruction in its real scope underlies and sustains this cause. Every religious journal that declares a moiety of the truth as it is in Jesus, is uttering the sentiment in which temperance reform finds its best support. Every Sunday-school teacher who bears to the scholar the message of Jesus, is inculcating the principles of temperance. The fundamental motives which underlie all successful temperance work are disinterested love for others, self-control, and self-abnegation. These are thoroughly Christian in essence and development. We need in these days the encouragement that comes from a proper and grateful recognition of the entire scope of the temperance movement. We should gladly acknowledge the faithful co-laborers all about us. Every person who bears the name of Christian and really lives the truth as it is in Christ, is a helpful coadjutor in this urgent cause.

We are glad to be exhorted to greater faithfulness in prohibitory reform, but let it be done intelligently, without false teaching, and with injustice to none. Let the Sunday-school temperance concert, and addresses from parents and from women and men eminent in the work of prohibition, supplement the efforts already made.

EDITORIAL NOTES.

The Black Man Answers the White.

Last week Senator Morgan of Alabama, with assumed seriousness—for we cannot apprehend that it was real—said, in a session of the United States Senate, in a speech on the proposed forced emigration of the negro to Africa:—

"He had reached the conclusion that there was a natural incongruity and an irreconcilable conflict between the races, which nothing but force could ever remove, and that the return of the negro race to Africa was the final and only solution to the problem. It was undoubtful that the aversion between the two races had greatly increased since slavery was abolished, and it would increase, so long as the negro remained in America. Experience would not permit the statement that such feeling of aversion existed only in the South. It was not so intense in the South as it was in the North. It was not so strong between the negro and his former master as it was between the negro and those who never owned slaves. Africa the negro could grow up to the full measure of his destiny. In the Congo basin were found the best type of the African race, and the American negro would find there a field for his efforts."

On the same day Dr. J. C. Price, president of the colored college at Salisbury, N. C., and one of the foremost orators of his race, delivered at Chester a speech that is attracting great attention. He said:—

"This sunny Southland, where lie the bleaching bones of my fathers, is dear to me, and I, too, feel 'to the manor born.' This soil is consecrated by the labor, the tears and the prayers of the negro, and the stories about the life of Africa, but I believe that God intends the negro race to work out here in the South the highest status he has attained. If anybody wants to go to Mexico, or Kansas, or anywhere else, let him pack his trunk and go. I will speak no word against it if it wants. I will respectfully ask it to take back my part. . . When Congress legislates the black man back to Africa, it would be just as wise to legislate the white man back to Europe. When one goes, the other ought to go too."

The Black man completely answers his brother. His address was more scholarly, eloquent just. We are utterly nauseated with this arrogant twaddle about forced emigration for the negro. The negro is not going, nor is he seriously to be asked to go. He is clothed with certain natural and legal rights. We expect him to assert these rights. He has been treated as if in papilage long enough.

The Physician's Larger Mission.

In the *Medical Record* for Dec. 21 there is a popular and notable address by Dr. Wm. M. Polk. In it he summons the members of his profession to a larger mission. They are not only to heal, but to teach; not only to bear to the people the remedies for the ills of the body, but to prevent the incurrence of its ailments. He asks his co-laborers this very pertinent question: "Do you ever much trouble yourselves about the medical education of the traffic were not the moral and reformatory questions with which the

biblical writers and teachers had specifically to do. The effort, therefore, to select for seven years twenty-eight lessons from the Old and the New Testaments that could be used appropriately and effectively as the basis of the temperance instruction formulated for the present hour, would at the least be difficult and embarrassing. Nothing in the end is more harmful than to read into the Scriptures what is not clearly there, or to accept a false exegesis of biblical truth as the basis of any reform. We once heard a Sunday-school teacher press home upon a class the necessity of abstinence from all intoxicants, with final reference to the words of Paul as conclusive authority, "Touch not; taste not; handle not." That teacher should have known that the great Apostle in that statement made not the slightest reference to habits of drink. This is an illustration of the too common and injurious practice of wresting the Scriptures not only to their destruction, but to the detriment of the moral principle which it is sought to sustain.

Another objection to the proposed system was suggested to us by the distinguished lady herself. She was very strongly possessed with the conviction that the Sunday-school was doing anything for the cause of temperance unless there were lessons definitely devoted to the subject. This is one of the mistaken limitations in vision connected with many of our most earnest temperance advocates. It is in the same line that *The Voice of New York* opens a column in which each week it summarizes the lines which the religious weeklies devote to the cause of prohibition. The inference which this weekly purposely carries to its readers is that the religious press is indifferent to the cause of temperance reform, unless so much space is specifically devoted to prohibition, and thus labored. To incite such views is not only harmful, but unjust. Such a test applied to the New Testament teachers would condemn them, even the Lord Himself. Temperance, abstinence, prohibition, is something larger and more Christian. As the whole trend of the teaching of Christ and His disciples is in favor of temperance, when rightly understood, so all Christian instruction in its real scope underlies and sustains this cause. Every religious journal that declares a moiety of the truth as it is in Jesus, is uttering the sentiment in which temperance reform finds its best support. Every Sunday-school teacher who bears to the scholar the message of Jesus, is inculcating the principles of temperance. The fundamental motives which underlie all successful temperance work are disinterested love for others, self-control, and self-abnegation. These are thoroughly Christian in essence and development. We need in these days the encouragement that comes from a proper and grateful recognition of the entire scope of the temperance movement. We should gladly acknowledge the faithful co-laborers all about us. Every person who bears the name of Christian and really lives the truth as it is in Christ, is a helpful coadjutor in this urgent cause.

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The family.

FINALE.

REV. ARTHUR JOHN LOCKHART.

Thou comest, Death!
One saith: "Be not afraid."
What? though glazed eye and wildly-panting
breath
Lie where thy wing is spread?"

"Yes! Souls are breaking free,
Soon, soon to soar full high,
Where Hope fails not, nor Faith, where
Charity
Can never die."

"Pass we alone?
And art thou grimmetoe
Of all things mortal this sad earth upon?"

"Nay; thou shalt go
Led by family hand;
For He that called Lord
Is my Lord also; Death may not withstand
Th' Eternal Word."

"Thine shall be mine,
For I shall triumph now;
Show thy bright face, O messenger divine!
Unveil thy lofty brow!"

Look, shadow-angel! Lo!
A breaking light I see!
One icy kiss of thine, then grant it so
I shall be free."

"The sweets I yield,
Of riper joys are given,"

Saith the fair shade: "The scents of many a
field
My garments hold, in heaven;
These will I, wanderer, bring
To that divine abode

Where thou shalt look Him who is thy King,
And see thy God."

"What songs are these—
Do chanting seraphim,
With shapes that dazzle me, my senses seize?—
Lo! now the world is dim!
Angel! I faint! Thy hand!"

"'Tis here!" a soft voice saith . . .

"Oh, Light! Oh, bliss! Oh, unveiled mystery!

. . . Lead on! . . . friend . . . Death!"

WINGS.

Oh! the weary fret and wear
Of the earth and all its care,
The frequent disappointments, and the pain of hope de
ferred.

What has life but work and sorrow,
Dark to-day and darker morrow,

And the noise of many voices where men's cries and
groans are heard?

And the toil brings no reward,
And the love wins no regard,

And who spends himself for others is not therefore
helped or blessed;

So I looked upon all things,

And I sighed, "Had I but wings,
Like a dove I would fly away from all and be at
rest."

Thus I thought, for I was weary,
And the day was very weary,

And the wilderness was what my heart
desired;

And the tears were in my eyes

As I raised them to the skies;

Did the Father care, I wondered, that the child had
grown so tired?

Had I wings! But then to me,
As I waited by the sea,

Came an answer, like a trumpet-call, to rouse me
into life;

And the half-forgotten duty

Rose in stern commanding beauty,

And the path led not to rest, but to nobler work and
strife.

"They that wait on God at length
Shall renew the failing strength"

(This the word I can find in answer, and rebuked my
foolish plan).

"Shall mount up with wings as eagles,
They shall run and not be weary,

And along the way of holiness shall walk, and shall
not faint."

Wings? Oh, there were wings, indeed,
To be given to my need, and

But I might have wings to soar with, not to droop in
aimless rest;

For God gives the wings to rise

Ever upward to the skies,

To the glory of His presence, to the highest and the
best."

"They that wait upon the Lord,"

Oh, the comfort of that word!

The most we can do this waiting, and the timid be
made strong;

"I will try in faith," I said —

And He raised the drooping head;

Then the weariness was gone, and the sigh was
changed to song.

— Marianne Farningham.

THOUGHTS FOR THE THOUGHTFUL.

All of this world will soon have passed
away. But God will remain, and thou, what
ever thou hast become, good or bad. Thy
deeds now are the seed-corn of eternity. Each
single act, in each several day, good or bad, is
a portion of that seed. Each day adds some
line, making thee more or less like Him, more
or less capable of His love. — E. B. Pusey.

* * *

It has well been said that no man ever sank
under the burden of the day. It is when to
morrow's burden is added to the burden of to
day that the weight is more than a man can
bear. Never load yourselves so, my friends.
If you find yourselves so loaded, at least
remember this: it is your own doing, not
God's. He begs you to leave the future to
Him, and mind the present. — George Mac
donald.

* * *

So, then, Elijah's life had been no failure
after all. Seven thousand at least in Israel
had been braced and encouraged by his example,
and silently blessed him, perhaps, for the
courage which they felt. In God's world, for
those who are in earnest there is no failure.
No work truly done, no word earnestly
spoken, no sacrifice freely made, was ever
made in vain. — F. W. Robertson.

* * *

Oh, look not at thy pain or sorrow, how
great soever; but look from them, look off
them, look beyond them, to the Deliverer,
whose power is over them, and whose loving,
wise and tender spirit is able to do the good
by them. The Lord leads thee, day by day, in
the right way, and keep thy mind stayed upon
Him, in whatever befalls thee; that the belief
of His love and hope in His mercy, when thou
art at the lowest ebb, may keep up thy head
above the billows. — Isaac Penington.

* * *

Sunset and evening star,
And one clear call for me!
An I put out to sea,

But such a time as ocean seems asleep,
Too full for sound and foam,
When that which drew from out the boundless
deep

Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark;

For th' from our bournre of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crost the bar.

— From Tennyson's latest volume.

* * *

If to your life, struggling in obedience to
Christ, but not able to clear itself into light
about Christ, there could come, as from the
Christ you long for, a command to you to
struggle on still in hope because you must
reach the light some day; and yet a command,

while the light is withheld, to find satisfaction
and growth in the ever-deepening struggle,
would not that be the command you
need? Patience and struggle, an earnest use
of what we have now, and all the time, an
earnest discernment until we come to what
ought to be — are not these what we need,
what in their rich union we could not get, except
in just such a life as this with its delayed
completions? Jesus does not blame Peter
when he impetuously begs that he may fol
low Him now. He bids him wait, and he
may follow Him some day. But we can see
that the value of his waiting lies in the cer
tainty that he shall follow; and the value of
his following, when it comes, will lie in the
fact that he has waited. So, if we take all
Christ's culture, we are sure that our life on
earth may get already the inspiration of the
heaven for which we are training, and our
life in heaven may keep forever the blessing of
the earth in which we were trained. — Phillips Brooks.

* * *

Perhaps God has caused some of my readers
to endure the loss of loved ones. It may
be a recent bereavement, or the grave may be
growing upon their graves, but recent or re
mote, you tread lightly around them. You
miss their well-remembered voices, their
kindly greetings, their loving smiles. There
is a great vacancy in your heart which the
world can never fill. You hide away your grief
from the eyes of the world, and yet, deep
down in the soul, there is a little slab, and on
it is written, "Sacred to memory." No other
heart can see that monument which your love
has erected; but there, all alone with your
own soul, you weep bitter tears when you
realize the fact that you will never see them
again in the flesh. The heart may be very
sad while the face is wreathed with smiles,
and there is many a silent grief that is rankling
in the depths of the breast from sor
row. Every true heart has a graveyard in
itself, where are buried forms that once
loved and hoped that we once cherished.

But if God has taken away your loved ones,
He has done it for your own good. He may
only wish to draw you more closely to
Himself. He may have only intended
thus to teach you to "set your affection
on things above, and not on things on
the earth." Do not grieve with a secret and
silent sorrow over the memory of those whom
you have loved and lost. Let your prayer be,
"Lead me to the Rock that is higher than I."
If it be answered, you will find comfort
and consolation in the sympathizing heart of
a suffering Saviour. Learn to prize the rod
that smites, and you will find it the rod of a
friend, not of an enemy, the rod of reproach,
not of anger. — T. W. Hooper, D. D.

HE BROUGHT HIM TO JESUS.

REV. FREDERICK MERRICK.

A SIMPLE act, but who can measure its
results? Simple as it was, its results
have come sweeping down the ages; and who
can say they shall not continue until time is
no more? The history of thisact is not only
one of great beauty, but it involves a practical
lesson of momentous importance for all.

John, the Baptist, was standing with two
of his disciples. Jesus was passing by. "Behold,"
said John to the two disciples, "the Lamb of God!" "And they followed Him."

One of these was Andrew. "He first findeth
his own brother, Simon, and saith unto him, We
have found the Messiah. And he brought him to
Jesus." "The day following Jesus
findeth Philip, and saith unto him, Follow Me." Philip
tells Nathaniel that they had "found Jesus, of whom Moses in the law and
the prophets wrote." Nathaniel doubts. "Philip
saith unto him, Come and see." "Jesus
saw Nathaniel coming to Him." Lesson:

Bringing Souls to Christ.

Thus the lesson begins. What of its
continuance? Jesus sits weary at the well. A
woman of Samaria comes to draw water. Jesus
reveals Himself to her as the Christ, the
promised Messiah. She believed. Leaving
her waterpot, she went to the city and said to the man, "Come and see." "And they
came unto Him." "And many believed on
Him because of the saying of the woman." "And many more believed because of His own
word;" but these latter would not have heard
the words of Jesus but for the saying of the
woman. How does the lesson close? "The
Spirit and the bride say, Come. Let him that
heareth say, Come." "Go ye into all the
world, and preach the gospel to every creature."

Some wonder God should employ such
feeble instruments as He often does in carrying
forward His work, especially the great work
of saving souls. They do not properly con
sider one of the great laws under which all
exist — the law of influence. The tiny pebble
not only acts upon the pebbles lying about it,
but through this all-pervading law it reaches
out and acts upon every particle of matter on
the globe, even upon the sun, if not indeed
upon the entire material universe. I drop a
pebble upon the surface of a smooth lake.
That starts a series of waves which expand
until they break upon the distant shore. It
is much the same in the spiritual world. I
utter a thought in the hearing of another.
Its utterance agitates the atmosphere, and unless
some supernatural influence shall interpose,
it will never be what it would have been but
for that utterance until it shall vibrate with
the blast of the archangel's trumpet announcing
the close of time. But that thought dropped
not alone into the ear of the hearer; it
dropped into his immortal spirit, and unless
some supernatural influence shall interpose,
it will not be again as it would have been but
for that utterance until it shall vibrate with
the blast of the archangel's trumpet announcing
the close of time. But that thought dropped
not alone into the ear of the hearer; it
dropped into his immortal spirit, and unless
some supernatural influence shall interpose,
it will not be again as it would have been but
for that utterance until it shall vibrate with
the blast of the archangel's trumpet announcing
the close of time.

Momie had been flying about very industri
ously all the time she had been thinking, and
had her room all put to rights now.

"I'll just run down-stairs a minute and see
what mamma is doing, and then I'll be ready
to write."

So down Momie ran and found her mother
in the hall holding an open note in her hand
and looking much perplexed in mind.

"What is it, mamma? Do tell me quick;
undoubtedly I shall instantly perceive a way
out of your dilemma, whatever it is," said
Momie.

"Mrs. Clarke's baby died last night, and
she has sent to see if I will come to her at
once. Of course I would, but the grapes
must be attended to this morning, and Nora
knows nothing about preserving them. I am
so sorry to refuse, but I do not see how I can
go until afternoon anyway."

Momie thought it all out in a twinkling.
"You must go this morning," she said to
her mother. "Possibly you may say that I
know no more about the grape business than
Nora, and I shall not dispute you if you do;
but just give me the main points of proceed
ings, and if I don't make a success of the
preserves I'll eat them all myself, as Tom
promises of his cooking. Seriously, mamma,
you must go; I'll do my best, and I know
Nora will help us."

So Mrs. Preston went on her errand of
mercy, and Momie, donning a big apron,
made her way into the kitchen.

It seemed to her that Nora looked duller
and more uninteresting than usual.

"I wonder what she thinks about all the
time," mused Momie, as she went deftly to
work. "Dear me! I'm sure I can't imagine
unless it's about washing dishes and mopping
floors. She certainly spends the greater part
of her life in the kitchen at such work. On
the whole, I don't know as I wonder much

even into the highways and hedges, to constrain
the perishing to come to the marriage
feast? Freely we have received; are we freely
giving? "No influence?" Not so. All have
influence; nor can they prevent its being felt,
and felt for good or for evil. "He that is not
for Me," says Christ, "is against Me." You
may feel that you are weak, but God often
chooses weak things to confound the mighty.
"When I am weak," says Paul, "then am I
strong." God can make those mighty whom
He calls to do His work, and He calls all to
labor for the salvation of others who have
themselves been saved. Personal effort is
one of God's chosen methods for carrying forward
His great work of redeeming grace. Never
was consecration to this work more
demanded than now. Every one who has
found the Saviour should tell it to some one
who has not. Let the sacramental host of
God's elect sound out the invitation, "Come to
Me," until all the earth shall hear, and
heaven echo back the glad refrain, "They
come! They come!"

ABOUT WOMEN.

An examination of subscription lists, made by
Edward W. Bok, shows that seven-eighths of the
subscribers to the magazine literature of to-day are
women.

Mrs. Annie Jenness Miller, with her sister,
Miss Jenness, will open a school of physical culture
in New York next February.

Abby Burgess, now Mrs. Grant, has had
charge of the Matinicus Light, north of the Penobscot
River, for twenty-eight years. She was at first em
ployed as assistant, but was given full charge in 1866.

Mrs. Bishop, well known as a traveler and
writer under her maiden name of Isabella Bird, has
given \$2,500 toward building a woman's hospital at
Srinagar, the capital of Kashmir.

Anna Teresa Berger, the leading woman cor
netist of the world, is now performing in London. At
her lodgings she has a small room fitted up with
padded walls and ceiling and draped doors, and there
she practices night and day on the gold and silver
cornets that have been presented to her by ad
mirers.

Miss Mary Louise Baldwin, a young colored
teacher, has been appointed principal of the Agassiz
Public School at Cambridge, Massachusetts. Miss
Baldwin is highly educated, and has had several
years' training in different grades of the school to
which head she is now promoted.

Mrs. Elizabeth C. Keller, the newly-elected
member of the Boston school board from Jamaica
Plain, is 45 years of age. She is a regular physician
of good standing, and has a large practice. She came
from Pennsylvania, has lived in Boston for several
years, and was for some time on the regular staff of
physicians at the New England Hospital for Women.

Miss Mary H. Krout, of the Chicago Inter
Ocean, is one of the foremost women journalists in
the country. She represented the *Inter-Ocean* in Indianapolis
during the last presidential campaign. The frequency with which she secured exclusive items
was a surprise to the male correspondents. One of her
most important strokes of enterprise was the reporting
of the first speech by Gen. Lew Wallace, which the
Inter-Ocean published in advance even of the
Indianapolis papers.

At least two centenarians are said to be mem
bers of the W. C. T. U. One is Great-grandmother
Heath, of Peapack, N. J., who was one hundred
years old the 24th of July, 1889. The other is Mrs.
Catherine E. Cook, who celebrated her one hundredth
anniversary Feb. 14, 1889. Mrs. Cook has been a member
of the church eighty-five years, and an out
standing temperance worker thirty-seven years, having
connected herself with the "Daughters of Samaria" in
1852. This aged friend still retains a majority of her
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It is common to find two sides of the one room where the native farmer resides with his cattle, fitted up with these mangers, and the remainder of the room elevated about two feet higher for the accommodation of the family. The word "house," used by Matthew (2: 11) does not much favor the idea held by many that the birth took place in a cave. Yet as this idea is as old as the middle of the second century, it is entitled to a profound respect (Thomson).

13. A multitude of the heavenly host

—a concourse of angels. The homage of angels was to be rendered to Christ. See Hebrew 1: 6. The expression "host of heaven" is also applied to the sun, moon and stars.

Praising God. —Praise is the natural

speech of angels, but now they had a new and special reason for its utterance.

It is not clear whether these clauses were sung as a continuous strain, or whether they were heard in single floating fragments, or whether by alternate responses. The last would give us the character of the Hebrew choral service; so they would be truly an angel choir in the gallery of the firmament (Wheeler).

14. In the highest —either "in the highest host," or "in the highest heavens," or "among the highest," or "to God most high;" "the highest praise, for the highest subject, to the highest Person, in the highest place" (Gray). **Peace.** —"He is our peace," reconciling man to God, earth to heaven, and destroying the enmity excited by sin. **Good will.** —The gift of Christ is the highest proof of God's good will to man. The Rev. R. V. rendering of this passage is: "On earth peace among men in whom He is well pleased."

Poetry is truly Christian just to the extent that it is echo and response to this first Christian hymn. Angels show their sympathy to Christ in their song of the Saviour, Christ the Lord. The personal dignity of the Redeemer is supported by this Gloria in Excelsis, while Christ's work in bringing peace on earth upholds the truthfulness of this story of the angel's song of His birth (Schaaf).

15. Let us go now —at once. They knew what had been told them. **Even unto Bethlehem** —as far as Bethlehem. The town is located on an eastern spur of the central mountain range of Judah, about six miles south of Jerusalem. The meaning of the word is "House of Bread." The present population of the town is about 5,000.

Those that left their beds to tend their flocks, their flocks to inquire after their Saviour. No earthly thing is too dear to be forsaken for Christ. If we suffer any worldly occasion to stay us from Bethlehem, we care more for our sheep than our souls (Bishop Hall).

16. Came with haste —the eagerness of faith. Found —just as it had been told them. They that seek, find. **Mary and Joseph.** —Her name properly stands first.

17. They made known —The shepherds were the first witnesses, the earliest evangelists. It is well-nigh impossible for one who has found the Saviour, not to tell of it. The shepherds' hearers were probably Bethlehemites who lived in the vicinity of the khan.

18. Wonderful. —Never did they have a better reason for wonder. The only thing to complain of is that their emotion ended with wonder, and did not lead to worship and service.

19. Mary kept all these things —treasured up every incident and saying. **Pondered them** —weighed them; reflected upon them. She was not garrulous; she had said little, but thought much. Schleiermacher, looking at the after life of Mary and her relations with Christ, is of the opinion that even she had to pass through the same struggle of faith, the same manifold doubts, which characterize ordinary believers.

20. Returned —to their flocks and duty. **Glorifying and praising God.** —Their devout reception of the glad tidings shows the worthiness of their selection.

IV. The Lesson Illustrated:

1. THE PLACE OF THE NATIVITY.

2. POETRY AND REALITY.

3. MEDICAL MIRACLES.

4. HENRY W. BLAIR.

5. MUSICAL ANALYSIS.

6. DR. WARREN'S WILD CHERRY AND SARSAPARILLA TROCHES.

7. THE ELECTROPOISE.

8. ASTHMA CURED.

9. SCOTT'S EMULSION.

10. FISTULA PILES.

11. DRUNKENNESS.

12. THE VERY BEST CHURCH LIGHT.

13. ASTHMA CURED.

14. WASTE EMBROIDERY SILK.

15. MANLY PURITY AND BEAUTY.

16. IMPROVED CHURCH CUSHIONS.

17. CONSUMPTION, SCROFULA, BRONCHITIS, AND CHRONIC COUGH OR SEVERE COOLD.

18. DRUGGISTS SELL IT, BUT BE SURE YOU GET THE GENUINE, AS THESE ARE POOR Imitations.

19. C. W. BENT & CO.

20. FIRST MORTGAGE LOANS.

21. 6 1/2 PER CENT.

22. PURCHASES AND RENTS.

23. BOSTON INVESTMENT CO.

The Sunday School.

FIRST QUARTER, LESSON IV.

Sunday, January 26.

Luke 2: 8-20.

REV. W. O. HOLWAY, U. S. N.

JOY OVER THE CHILD JESUS.

I. The Lesson Introduced.

1. GOLDEN TEXT: "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2: 14).

2. DATE: Uncertain; probably n. c. 5, in December. The habit of dating from the Christian era did not prevail until the sixth century. In making the calculations an error of four or five years crept in.

3. CIRCUMSTANCES: The world was at peace. A universal census of the empire had been ordered by Augustus, probably for the purpose of taxation. In Judea the people flocked to their tribal cities, where their genealogies were preserved, for enrollment. Among these, Joseph and Mary, settled in Nazareth, turned their steps southward to the royal city of David, and had reached the end of their seventy miles' journey in the crowded caravanary of Bethlehem, when our lesson opens.

HOME READINGS.

Monday, Luke 2: 1-20; Tuesday, Hebrews 1: 14; Wednesday, John 1: 1-18; Thursday, Matthew 2: 1-12; Friday, John 3: 1-17; Saturday, Psalm 1: 1-11; Sunday, Isaiah 11: 1-10.

II. The Lesson Story.

Matthew tells of the star-guided Magi, laden with spices and gold, making their long journey to worship the new-born King. Luke gives us the quiet nightfall, and the humble shepherds keeping their watch in the dewy fields. No tremor of expectation runs through their minds. They are not men of culture. Their knowledge is very meagre. They know how to pasture their flocks, and protect the feeding sheep from the lurking robber and the prowling wolf; and they are totally unconscious, as staff in hand, they pursue some wandering lamb that is straying too far from the flock, or, with mantles wrapped around them, gaze upward at the silent stars, that this night is to be unlike any other; that its stillness and darkness are to be broken by a burst of radiance and revelation such as never before had illumined the earth; and that the rude Khan, too humble to be conspicuous above the dwellings in the town on the hill not far away, was destined to be held from this night onward to the end of time in precious remembrance as the focal point of all preceding prophecy, the birthplace of the Saviour of the world.

At what hour the shepherds were startled by the sudden paling of the stars, and the unearthly light, and the disclosure of a form too radiant for mortal eyes to gaze upon, we do not know; but such a revelation came. The luminous cloud which ages before had rested upon the Temple, at its dedication, with such an awful splendor that the priests could not stand therein to minister, but which for hundreds of years had ceased to hallow the Holy of Holies —"the glory of the Lord," "the Shekinah" as it was called —now descended, not to re-sanctify the deserted fane, or to convey a message to priest or scribe; not to perfume the old, but to inaugurate the new. In the centre of the shining an angel stood, and proclaimed to the awe-struck shepherds "the good tidings of great joy which shall be to all people." A Saviour was born in the city of David. The Long-expected had indeed come. The "sign" would be "a babe wrapped in swaddling clothes, lying in a manger." And then, as though heaven could not contain its joy, "suddenly there was the sound of the angelic host, a multitude of the heavenly host," and the ears of the shepherds caught the notes of angelic praise that rose in glad hallelujahs before the Throne, "Glory to God in the highest, and on earth peace, good-will towards men."

Leaving their flocks unattended, the shepherds hastened with eager feet to the town. In one of the narrow streets they paused at the door of the inn, and, making their way through to the cattle stable, which may or may not have been a cave at the farther end, they found the Child, wrapped as described, and lying in the manger. In simple but graphic outlines, they told the story of the heavenly vision and repeated the angelic song. Doubtless the wonder was great and the comments many, but there was one who listened and was silent. The virgin mother treasured up every word, and "pondered" all these clauses as a continuous strain, or whether they were heard in single floating fragments, or whether by alternate responses. The last would give us the character of the Hebrew choral service; so they would be truly an angel choir in the gallery of the firmament (Wheeler).

It is common to find two sides of the one room where the native farmer resides with his cattle, fitted up with these mangers, and the remainder of the room elevated about two feet higher for the accommodation of the family. The word "house," used by Matthew (2: 11) does not much favor the idea held by many that the birth took place in a cave. Yet as this idea is as old as the middle of the second century, it is entitled to a profound respect (Thomson).

20. Returned —to their flocks and duty. **Glorifying and praising God.** —Their devout reception of the glad tidings shows the worthiness of their selection.

IV. The Lesson Illustrated:

1. THE PLACE OF THE NATIVITY.

Over the cave selected by primitive tradition, the Empress Helena, the mother of Constantine, erected the Church of the Nativity, which still stands (or rather, its successor, built by Justinian) as an object of profound interest to the Christian traveler in the East. The cave which it encloses is 38 feet by 11, and at the eastern end a silver star in a marble slab designates the spot of the birth (Thomson).

2. POETRY AND REALITY.

The fancy of poet and painter has revelled in the imaginary glories of the scene. They have sung of the "bright, harnessed angels," who hovered there, and of the stars lingering beyond their time to shed their sweet influences upon that smiling infancy. They have painted the radiation of light from His manger cradle, illuminating all the place till the bystanders are forced to shade their eyes from that heavenly splendor. But all this is wide of the reality. Such glories as the simple shepherds saw were seen only by the eye of faith; and all which met their gaze was a poor, dim, shadowy picture, but openly and face to face. The knowledge of God was no longer to be confined to the Jews, but to be offered to the whole Gentile world. The days of heathendom were numbered. If this was not "good tidings," there never were tidings that deserved the name (Ryle).

3. MEDICAL MIRACLES.

Where holy Luke the scene has drawn, How fair the simple picture stands! That wayide child at Bethlehem; The helpless Babe by loving hands Within a humble manger laid.

And Christ of lowly virgin born, Announced by angels to the swans Who watched their flocks at Farrar.

4. HENRY W. BLAIR.

Where holy Luke the scene has drawn, How fair the simple picture stands!

That wayide child at Bethlehem; The helpless Babe by loving hands Within a humble manger laid.

And Christ of lowly virgin born, Announced by angels to the swans Who watched their flocks at Farrar.

5. MUSICAL ANALYSIS.

Where holy Luke the scene has drawn, How fair the simple picture stands!

That wayide child at Bethlehem; The helpless Babe by loving hands Within a humble manger laid.

And Christ of lowly virgin born, Announced by angels to the swans Who watched their flocks at Farrar.

6. DR. WARREN'S WILD CHERRY AND SARSAPARILLA TROCHES.

Where holy Luke the scene has drawn, How fair the simple picture stands!

That wayide child at Bethlehem; The helpless Babe by loving hands Within a humble manger laid.

And Christ of lowly virgin born, Announced by angels to the swans Who watched their flocks at Farrar.

7. THE ELECTROPOISE.

Where holy Luke the scene has drawn, How fair the simple picture stands!

That wayide child at Bethlehem; The helpless Babe by loving hands Within a humble manger laid.

And Christ of lowly virgin born, Announced by angels to the swans Who watched their flocks at Farrar.

8. ASTHMA CURED.

Where holy Luke the scene has drawn, How fair the simple picture stands!

That wayide child at Bethlehem; The helpless Babe by loving hands Within a humble manger laid.

And Christ of lowly virgin born, Announced by angels to the swans Who watched their flocks at Farrar.

9. SCOTT'S EMULSION.

Where holy Luke the scene has drawn, How fair the simple picture stands!

That wayide child at Bethlehem; The helpless Babe by loving hands Within a humble manger laid.

And Christ of lowly virgin born, Announced by angels to the swans Who watched their flocks at Farrar.

10. FISTULA PILES.

Where holy Luke the scene has drawn, How fair the simple picture stands!

That wayide child at Bethlehem; The helpless Babe by loving hands Within a humble manger laid.

And Christ of lowly virgin born, Announced by angels to the swans Who watched their flocks at Farrar.

11. DRUNKENNESS.

Where holy Luke the scene has drawn, How fair the simple picture stands!

That wayide child at Bethlehem; The helpless Babe by loving hands Within a humble manger laid.

And Christ of lowly virgin born, Announced by angels to the swans Who watched their flocks at Farrar.

12. THE VERY BEST CHURCH LIGHT.

Where holy Luke the scene has drawn, How fair the simple picture stands!

That wayide child at Bethlehem; The helpless Babe by loving hands Within a humble manger laid.

And Christ of lowly virgin born, Announced by angels to the swans Who watched their flocks at Farrar.

13. ASTHMA CURED.

Where holy Luke the scene has drawn, How fair the simple picture stands!

That wayide child at Bethlehem; The helpless Babe by loving hands Within a humble manger laid.

And Christ of lowly virgin born, Announced by angels to the swans Who watched their flocks at Farrar.

14. WASTE

NEW NAMES.

We hope our ministers will continue the canvass for NEW SUBSCRIBERS for ZION'S HERALD.

They are equally acceptable all months in the year.

SAMPLE COPIES will be gladly mailed to names furnished, or papers will be sent direct to the station minister for distribution, if preferred.

SUBSCRIPTION CARDS will also be sent to all who request them for use in the canvass.

The PRICE of SUBSCRIPTION can be paid to the preacher in charge at any time before Conference, or forwarded direct to the publishing office, by post-office orders or bank checks; or when these modes of sending ARE NOT AVAILABLE, the currency can be forwarded by mail at our risk.

A. S. WEED, Publisher,
36 Bromfield Street, Boston.

Review of the Week.

Tuesday, January 7.

Two men were killed and eighteen injured by a railway accident in Pennsylvania.

Letters from Dr. Peters of a later date than the reported massacre have been received.

Mr. Parment has retained Sir Charles Russell to look after his interest in the O'Shea case.

The "Rappahannock," the largest wooden ship afloat, was launched yesterday at Bath, N. H.

Honorable Jonathan E. Sargent, LL. D., of Concord, N. H., ex-chief justice, died on Monday.

The American Sugar Refining Company of San Francisco has forfeited its charter by joining the sugar trust.

Mormons protest against the admission of Utah as a State under the constitution recently adopted by the people of that Territory.

R. DeMol & Brothers of Chicago, the most extensive manufacturers of parlor furniture in the country, have failed for about \$300,000.

Salsbury has sent a note to the Portuguese Government, which is supposed to menace that little power in case of failure to comply with England's demands.

The Government will refund about six millions of dollars to importers of silk and cotton ribbons in Boston, New York and Philadelphia. The Supreme Court decided that the duties charged were 30 per cent, too high.

In the U. S. Senate Mr. Phumb offered a resolution prohibiting the Secretary of the Treasury from making a new lease of the islands of St. Paul and St. George in the Alaska territory. Mr. Call offered a resolution in regard to the financial and political control of Cuba. In the House Messrs. Andrew and Lodge presented the petitions of the woolen manufacturers of New England and other manufacturing States for relief from the excessive duties on raw wool.

Wednesday, January 8.

The Dowager Empress of Germany died yesterday.

Sagasta, finding it impossible to organize a new Spanish Cabinet, has resigned.

The City Hall at Lewiston, Me., was burned last evening. The loss will exceed \$250,000.

The theory that a change in the course of the Gulf Stream was responsible for a change in our climate is exploded by the hydrographer of the Navy Department.

The Glamorgan Iron Company of Philadelphia, which was organized about forty years ago, is to be wound up, owing to the forgery of its paper by the secretary and treasurer.

Mr. Aaron Claffin, a well-known merchant of Boston, New York and Milford, and a large real estate owner in the latter place, his native town, died on Tuesday, N. Y., of heart disease, at the age of fifty years.

Thursday, January 9.

Westland Marston, the English poet and dramatist, is dead.

Nearly 18,000 colliers are on strike at Charleroi, Belgium.

Many persons broke through the ice while skating at Lubeck, Germany, yesterday. Eight were drowned.

It is said that the Czar has ordered that the brutal officials in Siberia who were responsible for the recent massacre, be severely punished.

Professor Otto Wilhelm Struve, the Russian astronomer, is about to retire from his official post of Director of the Observatory of Pulkova, owing to ill health.

The death rate is decreasing in this city. There were only 58 yesterday, as against 73 on Tuesday. In New York the mortality reached 250, the highest yet.

An official decree just promulgated in Rio Janeiro proclaims the separation of Church and State, guarantees religious liberty, equality and continues the life stipends granted under the monarchy.

The Spanish ministerial crisis continues. The Queen has consulted Canovas del Castillo and the Presidents of the two Chambers. Alfonso has less fever, and his condition is more satisfactory.

In the U. S. Senate Messrs. Voorhees and Edmunds discussed the resolution in regard to W. W. Dudley's famous "blocks of five" letter. The House passed the District of Columbia appropriation bill.

The Navy Department has received the official report of Rear Admiral Walker in regard to the cruise of the squadron of evolution from Boston to Lisbon. The Admiral says that the vessel proved themselves to be excellent sea boats, being easy and comfortable in all kinds of weather.

Friday, January 10.

The Sub-Tropical Exposition was opened at Jacksonville, Fla.

Professor J. H. Coffin, U. S. N., died Wednesday night in Washington, aged 75.

Secretary Windom favors the transfer of the revenue marine service to the naval establishment.

Dr. Kniffin and Miss Purcell, suspected of the murder of Mrs. Kniffin, at Trenton, were released on bail.

The Portuguese Minister of Foreign Affairs replies to Salsbury's note, hoping the assurances will prove satisfactory.

The gale yesterday blew down the wall of an unfinished church in Brooklyn, crushing a house and killing two of its inmates.

Congressman William D. Kelley, of Pennsylvania, the "Father of the House," died in Washington, aged seventy-four.

The Senate committee on Indian affairs ordered favorable reports on the nominations of General Morgan and Dr. Dorchester.

Fourteen men were killed last evening by the collapse of a caisson of the new bridge in

process of construction between Louisville, Ky., and Jeffersonville, Ky.

Major Hart will save to the city \$73,000 a year by the contract which he has awarded to the Suburban Light and Power Company, which will in a few months furnish the electric lights used by the city.

Two hundred and forty-eight architects and engineers, sixteen of whom are Americans, are engaged in designing plans for the tower proposed by Sir Edward Watkin to be erected on the banks of the Thames.

The fast mail on the Union Pacific Road was wrecked near Sidney, Neb., by a broken rail.

The two mail cars and the baggage cars were burned. Most of the mail and all of the baggage and express matter was destroyed.

In Congress, only the Senate was in session. A number of bills were introduced; a message from the Attorney-General was read, stating that he had issued instructions to District-Attorney Chambers, in Indiana, and had no correspondence with him, about the arrest of W. W. Dudley; in executive session a large number of nominations were confirmed.

Saturday, January 11.

Dr. Doellinger, the famous theologian, is dead.

A slight improvement was reported in the condition of King Alfonso of Spain.

Preliminary steps have been taken in Boston for the organization of a battalion of naval militia.

The Woburn strike came to an end. The question was submitted to the State Board of Arbitration.

Mr. Jacob H. Schiff of New York has given Harvard University \$10,000 for the establishment of a museum.

The defalcation in the Treasury Department in Havana is now estimated at \$700,000. Many officials are implicated.

Congress adopted suitable resolutions yesterday to judge to Judge Kelley, and adjourned out of respect to his memory.

The claims of Washington as a site for the World's Fair were eloquently presented to the Congressional committee.

A bill providing for the establishment of the Chattanooga and Chickamauga Military National Park has been prepared for Congress.

Trotter, the colored Recorder of Deeds in Washington, has resigned. The office paid in fees in less than three years \$40,000.

The Massachusetts House of Representatives has adopted the new rule restricting the privileges of the floor to properly authorized persons.

Boston's death rate shows a still further decrease; the influenza leaves Russia, and the mortality in Paris and other places falls below last week's figures.

Monday, January 12.

The funeral of Empress Augusta occurred at Berlin.

Professor H. N. Day, LL. D., aged 87, died in New Haven of pleurisy.

The sound steamer "City of Worcester" went ashore on the rocks outside of Bartlett's Reef.

Lord Dudley has sold to Cornelius Vanderbilt, Turner's famous picture, "On the Grand Canal, Venice," for \$100,000.

Portuguese succumb to the power of superior force, and do what England demands of her in regard to the dispute in Africa.

An agreement has been entered between the Central and Union Pacific Railroads whereby the ruinous competition between the two roads will come to an end.

Kansas and Nebraska were visited by a severe blizzard. Snow drifted mountain high in some sections of Nebraska.

A severe cyclone struck St. Louis last evening, doing a great deal of damage to property, killing at least two persons and injuring several others.

Major James Franklin Fitts, the well-known litterateur, lawyer, and soldier-novelist, died at Lockport, N. Y., of heart disease, at the age of fifty years.

The Duke of Westminster is believed to be the anonymous donor of half a million dollars for a convalescent hospital in London. The Duke's income is \$5,000 per day, chiefly from rents in Belgravia.

In the Senate a bill was introduced to suspend the operation of the sinking fund laws. Mr. Morgan made a speech on the bill to provide for the emigration of the negroes of the South. The House had its first skirmish on the question of rules, and a decision by the Speaker was sustained by a party vote.

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